PROPERTY OF
PRINCETON
REC. OCT 1880
THEOLOGICAL
SEMINARY

Division I
Section 7
No.

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionarylink2186unit_0

THE

MISSIONARY LINK,

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA FOR HEATHEN LANDS.

APRIL, 1867.

Officers of the Woman's Union Missionary Society.

President—Mrs. T. C. Doremus, 47 East 21st Street, N. Y.
Vice-President—Mrs. Jacob Le Roy.
Treasurer—J. E. Johnson, Esq. Address, Care Brown Bros. & Co., 59 Wall St.
Asst.-Treasurer—Mrs. J. E. Johnson, 108 West 13th Street, N. Y.
Auditor—Winthrop S. Gilman, Esq., 47 Exchange Place, N. Y.
Recording Secretary—Mrs. Wm. Ransom, 150 Second Avenue, N. Y.
Cor. Sec.—Miss S. D. Doremus. Address, Doremus & Nixon, N. Y.

Managers.

Episcopal.

1. Mrs. Turnbull, New York.
2. Miss M. Messenger, Brooklyn.
3. " J. Mills, New York.
4. Mrs. D. J. Lyons, New York.

Congregational.

1. Mrs. A. Woodruff, Brooklyn.
2. " E. C. Wilcox, "
3. " S. B. Chittenden, "
4. " J B. Hutchinson, "

Presbyterian.

1. Mrs. Loring Andrews, New York,
2. " G. C. White, Brooklyn.
3. " J. Williamson, New York.

Dutch Reformed.

1. Miss C. L. Westerlo, New York.
2. Mrs. Albyn Marié, "
3. Miss S. B. Mathews, New York.
4. Miss Amelia M. Wescott, Brooklyn.

Methodist.

1. Mrs. A. F. Baxter, Brooklyn.
2. Mrs. J. M. Bradstreet, New York.

Baptist.

1. Mrs. W. H. Wyckoff, Brooklyn.
2. " T. Roberts, "
3. " J. Greaves, "
4. " Horace Waters, "

Honorary Directors.

Mrs. R. L. Wyckoff, 236 Lafayette Avenue, Brooklyn.

Episcopal.

Mrs. S. H. Tyng. N. Y.
" B. C. Cutler, Brooklyn.
" J. V. Paddock, "
" G. E. Thrall, "

Congregational.

Mrs. H. W. Beecher, Brooklyn.
" R. S. Storrs, "
" Wm. I. Budington, "
" J. P. Robinson, "

Presbyterian.

Mrs. Wm. Adams, New York.
" S. D. Burchard, "
" C. S. Robinson, Brooklyn.
" T. L. Cuyler, "

Dutch Reformed.

Mrs. T. De Witt, New York.
" J. Mathews, New York.
Miss Westerlo, New York.
Mrs. J. T. Duryea.

Methodist.

Mrs. E. Janes, New York.
" J. M. McClintock, New York.

Baptist.

Mrs. W. R. Williams, New York.
" G. Colgate, "
" G. Allen, Brooklyn.
" Raymond, "

Officers of Auxiliaries elected Honorary Directors.

President of the Philadelphia Branch—Mrs. S. J. Hale.
President of the Boston Auxiliary—Miss M. V. Ball.

Correspondents elected Honorary Directors.

Miss Brittan, Calcutta, India. Miss Nottingham, Calcutta. Mrs. Nichols, Calcutta.
Mrs. J. T. Gracey, of the M. E. Mission in Seetapoor, India.
" Campbell, of the Presbyterian Mission in Saharanpur, India.
" Jared Scudder, of the Reformed Dutch Mission in Chittoor, India.
" Lord, of the American Board Mission in Madura, India.

Miss Beatty, of Presbyterian Mission in Dehra, India.
Mrs. W. H. Giles, of the American Board Mission in Cesarea.
" H. J. Van Lennep, American Board Mission in Smyrna.
" Lindley, of the American Board Mission to the Zulus, Africa.
Miss Rankin, of the Am. and Foreign C. Union, Mexico.

Bible Readers.

Bindow, in Cal., supported by Mission Band, "First Fruits," in New York.
Aladee, " " " " "Light Bearers," Brooklyn.
Evelyn, " " a friend, Rockford, Ill.
Eliza, " " Mission Band, "Hopeful Gleaners," in New York.
Martha, " " S. S. in Georgetown, D. C.
——— " " S. S. in Princeton, N. J.
——— " " M., " "
"Mariam," in Cesarea, under the care of Mrs. W. H. Giles.
"Tayne Hanum," in Yozghat, Turkey, under the care of Mrs. W. H. Giles.
"Tayne C. Doodoo," Gemarek, Turkey. " " " "
"Anna," in Smyrna, " " Mrs. Van Lennep.
"Margaret," in Dehra, India, under the care of Mrs. Campbell.
"Shullock." in Moradabad, " " Mrs. Gracey.
"Julia," in Dehra, India, supported by S. S. and friends in Trenton, N. J., under the care of Miss Beatty.
Elizabeth, in Madura, supported by S. S. of 2d Presbyterian Church, Cincinnati, O., under the care of Mrs. Lord.
M——, in Africa, supported by Mrs. A., of New York.
F,—— in Mexico, supported by Mrs. Turnbull and friends, N. Y.

Children supported by Specific Contributions.

Lizzie Smith, supported by Col. Department of Packer Inst., Brooklyn.
Ella Van Brunt, " " S. School class of Miss Traver, Newark, N. J.
Eliza Douglass, " " M. Band, "Beautiful Star," Pottsville, Penn.
Jennie McGraw, " " Mrs. J. C. McGraw, Ithaca, N. Y.
Eliza F. Clibborn, " " "Union Band," Brooklyn.
Laura Graham, " " Infant Class of Mission School of S. D. Church.
Santhae and Anna, supported by Reformed Dutch Church, of Syracuse, N. Y., in Chittoor Seminary, India.
Mexican girl, supported by Mrs. J. Hunt, N. Y.
Three Mexican Girls, supported by Bible Class of 34th Street Ref. Dutch Church.

Auxiliary Societies.

Boston Auxiliary Society.
Elizabeth [N.J.] Auxiliary Society.
Philadelphia Branch.
Le Roy [N.Y.] Branch.

Donors of $100 Annually.

Mrs. William Spencer, New York.
Mr. Horace Gray.

Donors

of not less than Fifty Dollars annually.

Mrs. A., N. Y.
" Winthrop S. Gilman, N. Y.
A Friend, Rockford, Ill.
Mrs. J. C. McGraw, Ithaca, N. Y.

Collectors and Subscribers.

Of Not Less than Twenty Dollars annually.

NEW YORK.

Mrs. T. C. Doremus,
" Jacob Le Roy,
" James Williamson,
" S. Cutter,
" Wm. Ransom,
" L. Andrews,
" C. H. Stewart,
" D. S. Miller,
" J. Hunt,
" J. E. Johnson,
" J. M. Bradstreet, Jr.,
" D. Van Nostrand,
" C. Turnbull,
" F. A. Lane,

Mrs. D. Knowlton,
" Wm. E. Dodge,
" James Talcott,
" Marsh. O. Roberts,
" E. C. Bridgman,
" E. B. Corning,
" C. Cristie,
" West,
" A. Marié,
" S. Burkhalter, Jr.,
" S. J. Bacon,
" James Halstead,
" Wm. H. Wells,
Mrs. R. L. Keanedy,

Miss C. L. Westerlo,
" Anna Baldwin,
" J. Abeel
" S. B. Mathews,
" S. D. Doremus,
" M. A. Hamilton,
" A. J. Swift,
" M. B. Dyson,
" Kate Hoffman,
" J. Mills,
" Louisa Le Roy.

BROOKLYN.

Mrs. S. B. Chittenden,
" C. C. Dike,
" J. Q. A. Butler,
" T. E. Brown,
" A. C. Burke,
" Calvin Adams,
" Enyard,
" R. Williams,
" W. Charters,
" Robinson,
" A. T. Baxter,
" Horace Waters,
" R. W. Popes,
" A. Smithers,
" R. L. Wyckoff,
" E. C. Wilcox,

Mrs. T. Douglass.
" R. Graves.
" J. B. Hutchinson,
" C. S. Mitchell,
" J. P. Robinson,
" J. T. Howard,
" J. A. C. Brownell,
" J. P. Dike,
" T. Roberts,
" A. S. Barnes,
" J. Merwin,
" Lewis Tappan,
" H. N. Judson,
" G. W. Kendall,
" A. Woodruff,
" W. H. Wyckoff,

Mrs. W. C. Hull
" E. Storm,
" Wm. H. Harris,
" D. J. Lyons,
" H. G. K. Calef,
" W. C. Lewis,
" E. P. Gilbert,
Miss E. B. Ingalls,
" A. M. Wescott,
" M Messenger,
" M. A. Ray,
" Waterbury
" M. A. Gardiner
" M. Brittan,
" S. D. White,
" M. McIlvaine,

Albany, N. Y., Mrs. R. W. Clark and Mrs. Fred. Townsend.
Syracuse, N. Y., Mrs. R. Townend.
Le Roy, Genesee Co., N. Y., Mrs. E. E. Ingham Staunton.
Pavilion, " " " M. J. Dexter.
White Plains, N. Y., Miss H. Fisher and Miss J. Davis.
Rhinebeck, N. Y., Mrs. J. M. Keese.
Rome, N. Y., Miss Clara H. Thomas.
Newport, R. I., Mrs. W. C. Cozzens.
East Greenwich, R. I., Miss Eldridge.
New Haven, Conn., Miss Lyman.
Coventry, Ct. Miss E. K. Talcott,
Trenton, N. J., Mrs. Buttolph.
Princeton, N. J., Mrs. C. S. Olden.
Newark, N. J., Mrs. W. H. Woodruff and Mrs. Jacob Van Arsdale.
New Brunswick, N. J., Miss E. J. Voorhees.
Washington, D. C., Miss Alice Middleton.
Baltimore, Md., Miss S. Jones.
" " Miss S. Bouldin.
Cincinnati, O., Mrs. S. J. Broadwell.
Gambier, O., Mrs. M. C. Morrison.
Brodhead, Wis., Mrs. M. A. Cole.
Chicago Ill., " L. M. Humphrey.
" " Hatfield.
" " Arthur Swazey.
" " W. Harsha.
" " J. D. Quinlan.
" " David J. Ely.
" " G. A. Avery.
" Miss L. P. Smith.
" Mrs. S. P. Farrington.
" Mrs. Henry Johnson.

Mission Bands.

Responsible for Not Less than Twenty Dollars annually.

Brooklyn, "Pioneer" Mission Band, Mrs. S. E. Warner,
" "B. C. Cutler Memorial," Miss M. Messenger
" "Morning Star," Miss Brower.
" Collegiate Department Packer Institute, Miss Smith.
" "The Gleaners." Packer Institute, Miss Wells.
" "School Girl's Mission Band," Packer Institute, Miss Whitcomb.
" "Light Bearers, Mrs. A. Woodruff.
" "Mite Gatherers," Mrs. T. T. Barr.
" "Quincy Mission Band," Mrs. Williams.
" "Pearl Gatherers," Mrs. M. Boardman.
" "Zenana," Miss Calef.
" "Oriental," Miss M. Brittan.
" "Dawn of Day," Miss H. Van Vliet.
" "H. G. Brittan," Mrs. G. C. White.
" Young Ladies' "Cuyler Mission Band," Miss Amelia C. McHenry.
" "Plymouth," Miss Elsie M. Thalheimer.
" Brooklyn Heights Seminary Mission Bands, No. 1, Miss E. Myers.
" " " " " " No. 2, Miss C. Colton.
" " " " "Rainbow," Miss E. Dana.
" "William Dean," Mrs. A. C. Burke.
" "Summerfield," Mrs. Edsall.
" S. S. of Strong Place Baptist Church.
" Union Band, Mrs. T. D. C. Van Bokkelen.
" S. S. of St. Peter's Church.
" Public School No. 13.
New York, "Fragment Seekers," Mrs. Edwin Smith.
" "First Fruits of a Coming Harvest," Miss Blakeman.
" "Lambs of the Flock," Miss Bella L. Jones.
" "Murray Hill Mite Society," Mrs. B. B. Atterbury.
" Bible-Class of 34th st. Ref. Dutch Church, Mrs. Stryker.
" "Sunbeam," Miss Nexsen.
" "Hopeful Gleaners," Miss S. J. Lee.
" "Gospel Bearers," Mrs. Berdan.
" "Star of the West," Mrs. J. T. Duryea.
" S. S. South Dutch Church.
" Mission S. S. No. 120 of S. D. Church.
" "Hitchcock Mission Band."
Batavia, N. Y., "Doremus." Mrs. Taggart.
Batavia, N. Y., "Cheerful Givers," Miss Fanny E. Taggart.
Washington Heights, N. Y., "Helping Hands," Miss M. L. Johnstone.
Avon, N. Y., "Willing Workers."
Syracuse, N. Y. "Young Ladies of 1st Presbyterian Church," Mrs. P. W. Fobes.
Canandaigua, N. Y., "Mission Band," Mrs. Mary Antis.
Farmington, Conn, Young Ladies in Miss Porter's School.
Stratford, Conn., "Rose of Sharon." Mrs. W. K. Hall.
Fairfield, Conn., "The Star of Bethlehem," Miss Nichols.
" " "Honey Guides."
Boston, Mass., "Pauline Band."
Bloomfield, N. J., "The Little Dew Drops," Miss Margaret Williamson.
Newark, N. J., Sunday School Class of Mrs. H. R. Berry.
Franklin, N. J., "Willing Helpers," Miss S. D. Haines.
Philadelphia, Pa., "St. Philip's Chapel Band." Mrs. J. H. Hildeburn.
Pottsville, P., "Beautiful Star," Mrs. Henry K. Nicholls.
Germantown, Pa., "Busy Bees,"
" " "The Comforter," } Miss E. Clement.
" "Laborers in the Vineyard,"
Cincinnati, Ohio, S. S. of 2d Presbyterian Church.
Galesburgh, Ill., "Prairie Gleaners," Miss M. J. Farnham.

The Missionary Link.

With great pleasure do we give in this number the first letters from the missionaries who have lately joined our little band in Calcutta. That their services are greatly needed by the active laborers who have worked so long in different districts, almost single-handed, cannot be doubted by those who have read the urgent pleas for assistance published so often in our pages.

We also give in the Mission Band department the first letter written for it by Mrs. Nichols, which, although designed more especially for the Band "First Fruits of the Coming Harvest" will not fail to be attractive to others. Nor will our younger friends feel neglected when they read the story prepared for them by Miss Brittan, who, in wishing them a "Happy New Year," adds the prayer that they may receive the greatest of all blessings.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA.

Extracts from the Journal of Miss Brittan.

OPENING OF A NEW SCHOOL-HOUSE.

Calcutta, March 7th.—We went down to R—— with Mrs. Nichols, to be present at the opening of our new school-house, which is a very pretty little building. The pupils all looked so

neat and clean, it was quite a cheering sight. How much need we have for gratitude, for the way in which our Heavenly Father has blessed our work. It has increased so much, that we are actually *in need* of twelve more teachers. "The silver and gold is the Lord's, and He can send it to us if He will."

CLOSE CONFINEMENT IN ONE ZENANA.

March 16th.—When I teach in one of my houses, I sit in a little verandah up-stairs, which is walled all around. Into the verandah, a strongly-barred window opens, behind which the women who are being taught, sit, passing their books and work through the bars. I always think of our Saviour's words when visiting them, "I was in prison, and ye visited me," etc.

One of my brightest scholars in this house, a little girl of nine, died recently. The poor mother is perfectly heart-broken. I spoke to her of God, as the "hearer of prayer;" but she shook her head, and replied: "I pray to God all the time, but He never hears me." Oh! that they would hear of the Saviour, for "God out of Christ is a consuming fire." From a constant repetition of the same things, the poor women are beginning to have a conception of a future state of rewards and punishments, and to desire that it might be true, instead of their dreadful theory of the transmigration of souls, when their loved, at death, are lost to them forever. Gradually, but still effectually, I trust their prejudices are being broken up.

EVELYN'S SCHOOL.

March 22.—To-day I visited Evelyn's school, which is progressing bravely. The Babus in the neighborhood once told me they feared the introduction of Bible instruction, would break up the school. But it still flourishes with about thirty children, which is as many as Evelyn can properly attend to. The Bible is daily taught, and little hymns, such as, "I want to be an angel," and the children not only love to come to school, but continue to learn rapidly.

VISIT TO K——.

April 4th.—During my vacation, when I was absent from Cal-

cutta, I received a note from my dear widow K—— , and one from "Beautiful Star." On my return, I went to see them; and to day, in my visit to K——, my heart was made very glad.

There are a great many women in that house, and all crowded around me, laughing and crying, and exclaiming, "Oh! never, *never* stay away so long again; we cannot live without you." Of course they use very extravagant expressions, but their delight in seeing me, and their love for me was so evident, I felt I had never realized before how much I had won their hearts and confidence. When I could get them a little quieted, K—— said she had written me another letter that very day, begging me to come and teach her. I told her that if I could not come as often as she wished, I hoped she remembered that her Saviour was ever near her, and loved her far better than I did. "Yes, yes," she said; "but now that you have begun to teach me and give me a little light, you will not leave me to go back into my former darkness?" "No," I replied, "never; but you have God's Holy Word; that you know, gives light." She unlocked her box, took out the Bible I had given her, and clasped it to her heart. It had several pieces of paper in it, the marks where she had been reading. "Oh! I love this book," said she; "when I read our own books, they make me feel afraid, but when I read this it gives me peace. But there are many things in it I cannot understand—will you not come and explain them to me?" K—— tells me she prays continually to God for the spread of Christianity, and that all the Hindoo people may forsake their false gods. I know she daily instructs her son and daughter in the truths of our religion. I think God so much blesses us, in permitting us thus to see that our labor has not been in vain.

MESSAGE FROM "BEAUTIFUL STAR."

April 7th.—This morning, while we were all busy preparing our work, a young boy came in, whom I recognized after a few minutes, as the one who lives at Beautiful Star's, and who first taught her the English letters. He came to tell me that Beautiful Star sent to know why I had not been to her house for three.

weeks. I asked if she were sick, to which he replied, "Oh, no! but she is loving you so much, and wants to see you so greatly, she says you must not stay away."

You see, our work increases so rapidly, that, although we have more laborers, we cannot attend to the absorbing duties as we desire to do.

TRIALS OF THOSE WHO BECOME CHRISTIANS.

April 24th.—Miss Nottingham has written you about the school for young women the Babus have urged her to open in Garden Reach. A catechist told her that three or four widows there were desirous of embracing Christianity, but if they did so, they wished to know if there was any place of refuge for them. You know, if they become Christians, they will be turned out helpless and penniless into the streets, and would sink into utter degradation, unless a home and means of support could be provided for them until they have a way opened to maintain themselves. I am making inquiries to find out the truth of this statement, and if it is correct, I will try to do something for them.

VISIT FROM A BABU.

April 25th.—A Babu sent in his engraved card to me, according to our custom, having called to know if we would teach in his house. He said he did not know what was to be done, now that all the Babus were so anxious to have their families taught, and there were so few Christian ladies to do it. I feel it is a great privilege to be permitted to take part in this glorious work.

MISSION SABBATH-SCHOOL.

April 30th.—A sort of ragged Sunday-school has been formed in one of the back gullies here, designed to take in children of the lowest caste who do not at present attend school. It has been in operation for three Sabbaths, and there are now over fifty children in it. We have all joined it, and as it is held at half-past five P. M., and is not far from the church, we can go from Sunday-school to the evening service.

ERRONEOUS INSTRUCTION.

May 18*th.*—What sort of a religion is sometimes taught the poor heathen instead of Christianity! A native woman sent to us, begging we would come and teach her English, as she was very anxious to learn, having been married to an English soldier. Her husband had gone into the country for his health, but had asked a Unitarian minister, in a measure to take charge of his wife, while he was absent. Miss Nottingham went to see her, and found she was very anxious to improve in English during her husband's absence. The following conversation took place between them. Miss Nottingham—"How is it that you have married a Christian man?" Native Woman—"Oh! I am a Christian. I was a Mahommedan, but now I am a Christian." "Do you pray to God?" "No; what is it to pray to God?" "You say your husband is a Christian; did you never see him kneel down and ask God for what he wanted?" "No; but he had a good book that he sometimes used to read in." "Do you know who Jesus Christ is?" "Jesus Christ, what is that?" "You told me you were a Christian, how are you one?" "Why the Unitarian minister put some water on my head, and told me I was a Christian!" Alas, alas! for the sacrilege. How is Jesus Christ crucified afresh, and put to an open shame.

REQUEST FROM A BABU.

May 24*th.*—Our work does progress wonderfully. This morning a Babu, the principal of a boys' school, called to see me. He told me, a year ago he began a school for little girls, in connection with it, which now numbered forty-five scholars, and for which he had a government grant. He now wished me to take the entire supervision of this girls' school, promising to pay the teachers and all other expenses, only desiring me to direct, entirely, the course of instruction. This Babu, and all belonging to the school, are connected with the Burmah Somaj, of which I have written you before. They are very much enlightened, and, although not Christians themselves, would prefer their wives and daughters should be Christians, to their remaining

Hindoos, and for this reason are anxious we should take the superintendence of the school. Miss Nottingham has promised to do this.

Eight more zenanas desiring instruction; but I have had to say it is impossible. We want now six more lady teachers and twelve native ones. I fear we shall not be able to enlarge our work any more, and this I feel very sorry for; as it seems so hard to refuse the bread of life to any who are crying out for it. Our work is glorious, for the Gospel chariot wheels are rolling on.

UNDER-CURRENT OF CHRISTIANITY.

June 21st.—Yesterday, our Pundit told us we had not the least idea what an under-current of Christianity there was now in India. All, almost without an exception, who had been educated in mission schools, were Christian in belief, although they were afraid to come out and profess Christianity. He said he could tell me of a dozen Babus who, every night before going to bed, called their families around them, and when, in their own rooms, read the Bible and prayed with them. This he declared to be a positive fact. God's "word shall not return unto Him void, it shall go forth and prosper."

STEP IN ADVANCE.

June 26th.—We have made one little step in advance. One of the Babus brought his wife to spend an evening with us. He had to do it secretly, for if the women are known to go into a Christian house they lose caste. Men can do this with impunity, but not women. This woman, however, came here shut up in a palky, and her husband walked beside her. We showed her every room in the house, told her the use of everything, and did all we could to entertain her. Both the visitors seemed perfectly delighted.

R— and Environs of Calcutta.

Extracts of Letters from MRS. NICHOLS.

EFFECT OF PLEASANT MANNERS.

Aug. 28th.—There certainly is something very charming in the

bright smiles and soft manners of these women in zenanas. One day I went to my work in a very depressed frame of mind, but in visiting one scholar who has just begun to learn, her sweet manners entirely dissipated all my sadness. She is very bright, and as she seems to have a decided taste for drawing, I have given her materials, and commenced instructing her in this branch.

PRIVILEGE OF LOW CASTE WOMEN.

In one zenana I was speaking of Jesus, the Saviour of men, when a poor woman, who had come in from the street to sell something, listened, and then exclaimed: "Yes, I know, I have heard of Jesus, the Padri Sahib was talking about him in the street." I could not but think how sad it was that the poor, low caste women could, at least in the streets, have the advantage of hearing the Gospel preached now and then, while those higher in the social scale, were so inaccessible to any missionary teaching, save what was brought to them.

THE ELDEST DAUGHTER IN THE OLD HOUSE.

I think my dear Bo (the eldest daughter-in-law) at the "Old House" at R——, has serious thoughts about eternal things from the remarks she makes. Her husband's brothers do all they can to prevent her reading Christian books, but as long as her husband does not object, she seems eager to listen to what is taught her. To-day I was explaining the parable about the pearl of great price, when she turned and said: "But our hearts are so sinful, how can we go to heaven?" I told her she already knew how sin could be washed away, and, by way of illustration, said to her: "If your hands were so soiled with tar that you could not yourself make them clean, would you not go to some person who was capable of doing this, before you touched your books or work? In the same way, then, if we know our hearts, are evil, and we cannot remove sin from them, should we not always go to Jesus, and that not once, but every day and hour?"

This woman is a very good specimen of a Bengali mother; so very gentle and tender, notwithstanding her four children are

little tyrants. While she is reading sometimes, the baby is squalling in her lap, and another pulling her from behind, yet she takes no notice, but goes on as calmly as possible. It is wonderful that girls, before they are married, should be such wild little creatures as they often are, and no sooner do they go to their father-in-law's house, than they become, apparently, such timid, crouching beings, you would think they had not a a spark of spirit.

THE LITTLE SCHOLAR.

I must tell you of a dear child who lives in one house I visit, which is the least inviting in appearance, and yet the one of all others in which I look forward to teaching. The mother of this child is so good-tempered and easy, she does not care whether things are tidy or not, and so it happens that their house is always in a dreadful state of confusion. I have often talked to this little scholar on the subject of personal religion. She always answers my questions so readily, I have often been astonished, and cannot help thinking this clear perception of spiritual truth surely cannot alone be from my teaching. I do hope and believe that the grace of God is working in that child's heart.

Yesterday her mother told me she could not learn any more for the present, as she was going to her husband's house. I told O—— how very sorry I was to hear this, but that I should often pray to Jesus for her, while I hoped she would pray for herself.

VALUE OF SEED SOWN.

Sept. 26*th.*—I have been wanting to tell you how delighted and encouraged I felt last week, when visiting a zenana. When reading from the Testament about the woman who was a sinner, washing the feet of Jesus with her tears, one dear pupil said: "I like that teaching, I do not believe in Hindooism. A long time ago, a lady used to come and visit me, and talk to me as you do, but she is married now and gone to England." I have never, in all my zenana teaching, met with a woman who showed such a heartfelt interest in spiritual things as this one does.

Undoubtedly, the good seed sown by that lady, long ago, has been lying buried, not lost, and we may hope, under the influences of the Holy Spirit, will spring up and bear much fruit. When we meet with encouragements like this, it seems as if God was recognizing and blessing our work.

INTRODUCTION OF NEW GARMENTS.

October 2d.—We have been engaged lately in preparing jackets of printed calico, to be given to our zenana pupils at Christmas. They are to be worn under their sarrees, and, if we can induce the women to put them on, they will be a great improvement.

Yesterday, when at the house of the doctor I have spoken to you of, he came into the room where we were reading. His wife, who is very handsome—quite a picture to look at—said to me in a whisper, "Now ask him," and pointed to her shoulder. I did not at first understand her meaning, but afterwards found she wanted me to ask his permission to wear one of the jackets. The doctor answered: "The fact is, we do as others do, if they would make a change, we would." How often is this the case with them. They are so much the slaves of custom, that they are kept from doing many things which they know would be for the better, through fear of others.

SCHOOL AT B——.

October 4th.—Yesterday I visited the B—— school, and found about twenty-five girls present, who are improving steadily, though slowly. They are getting on well in their Bengali grammar and geography, and have just begun to read natural history. I find it now takes me four hours to examine the whole school, whereas at first, with some assistance, I could get through in an hour.

PREPARATION FOR DOORGA POOJAH.

Everybody now is busily engaged preparing for the Doorga Poojah holidays, so that we cannot accomplish much in our teaching. Especially is this the case in the large houses, where they are expecting to entertain many friends and neighbors. The women seem to be engaged almost from morning to night,

in cooking and preparing sweetmeats. Some of the men are making clay figures of Doorga, Gonesh and other idols, which are placed on a bamboo frame-work. Doorga is represented with eight arms, seated on a lion. It is wonderful to see how well they mould the clay into different shapes.

At the old house at H——, there is a very large outer court, with a spacious place on one side for the idols. Last week I saw there one of the large bambo frames filled with idols, all finished, except the painting. While I was looking at them, some children playing near them, screamed out, "A snake!" Directly I saw a large snake come creeping down the steps, and I could not help thinking of the Old Serpent, who seems to hold such sway here.

BRIDE'S TOILET.

What a great barrier to progress is the Bengali system of young girls going for six months to their husband's house, and then returning to their father's. One feels very sorrowful to see them go away, to lose the little good which, perhaps, they have gained under our instruction. In one of my houses at E——, I learned that one young girl was to be taken in an hour to her husband's house. Her mother was assisting in her toilet, which you may imagine is not very elaborate. I saw her staining her feet with henna, which they put over the tips of their toes, and around the sides of the feet, so as to look like slippers. I suppose, after I had gone, the poor girl put on all the ornaments she was possessed of, and her best sarree, to complete her dress.

DESIRE FOR RELIGIOUS BOOKS.

October 27th. During the Doorga Poojah holidays all our zenana work is stopped as custom requires this, the shops all being shut and the Babus remaining at home. In R., one of my schools where the boy-pundit teaches was opened after a week's holiday, and is going on about as usual, slowly but steadily. I always like to carry with me a tract or something of the kind when I visit this school, for if the teacher observes any religious book he has not seen before, he is sure to ask me to lend it to

him. I cannot help hoping he is sincere in his desire to read these books, especially as the Testament I gave him looks well thumbed. When I was speaking to the girls about the Israelites and showing them Canaan and Egypt on the map, he said to me, "If we had a map of Palestine, I could teach them Scripture history much better." I shall certainly try to provide them with a map of the Holy Land, for I feel it to be a great encouragement that there are so few hindrances to religious teaching in that school.

BLINDNESS OF MIND.

A babu said to me the other day, "How easy it is for those born and brought up in a Christian country to believe in the truth of Christianity; with us there are so many difficulties in the way." I told him I felt one reason was, that they read so many infidel books and their minds became imbued with opinions gleaned from them, which doubled their difficulties. He said "I am open to conviction, but there are a few points in the Bible I do not understand, and if on them hinges the salvation of my soul it is necessary they should be made clear before I am a thorough believer in the Bible as a book of Divine revelation." Poor man! I trust he may be led to give himself no rest until his doubts and difficulties are solved.

REMARKS ON WALKING.

November 20th. The weather is now delightful and makes us feel "strong to labor" after having our energies so depressed by the hot season. It was so cool and pleasant the other day at R., that I did not hire any conveyance. My walking astonishes the natives very much, and it is amusing to hear remarks about it. One woman in a zenana, said "What should we do if we walked like that! how our knees and our joints would ache!

RESPONSIBILITIES OF THE WORK.

When I visited one of my pupils a short time ago I found her making a poojah for a particular blessing. Once a year she said she did this, when she could not eat or drink for a day. As I left, she opened a door, to show me the idol, which was a little

figure in a sitting posture, dressed up in something red. Fruit and vegetables were placed in plates all around it and a large cocoa-nut in front of it.

The next week when I saw this woman, she began to talk and laugh about her poojah. I told her I could not help thinking it was very much like child's play. "Oh! of course," she said, "we know better, we are like you and think as you do about those things." She seems a very sensible woman, and I hope will not only one day think rightly but will give up this worship. She told me to-day that her husband desired her to ask the "Mem Sahib" to teach her all the good things she possibly could, for Bengali women were so ignorant they only quarrelled with one another and he hoped she would learn something better. The more we become engaged in zenana work, the more we feel our responsibilities, for the Babus expect great things from their wives who are under the tuition of missionary ladies.

CONVERSATION WITH A BABU.*

"While I was waiting at the station the other evening, the husband of one of my new pupils at R., came and asked if I had received a note he had sent, telling me that as his wife was to be absent from home for some days we need not take the trouble to go to his house. This I thought was very polite and considerate for a Babu, but when he conversed with me I found him a very liberal-minded man. He said to me "I hope you will take pains in teaching my wife, especially in *morality*." "What kind of morality and under what system would you wish her taught?" I asked. "Oh, please give her books to read about celebrated women," he answered, "and teach her about the *Women of the Bible*—give her religious instruction." It is very pleasant to feel that in some instances while teaching the women the religion of Jesus, we not only need not fear any opposition from their husbands but that we have their concurrence.

* We adopt the native spelling of this word which is equivalent to "Mr."

Calcutta.

Extracts of Letters from Miss Nottingham.

IMPRESSIONS OF ALLAHABAD.

Allahabad, October 22d. You will notice from the date of this letter, that I have taken my journey in the country during my vacation. I am very happy here, surrounded by the love and kindness of my friends, and this beautiful scenery, and am refreshed by the delightful cool mornings. Above all, I am happy in the good health my Heavenly Father has been pleased to bestow upon me. The mission house I am now visiting is in a delightful situation, overlooking the Jumna and surrounded by trees. The contrast is very great to Calcutta, which it far exceeds, making you almost fancy you had passed from a world of thorns into Paradise.

But the idolatry here is something fearful, for there seems to be a native temple at every turn and the drumming and chanting rings in our ears from morning until night. In Calcutta there are no Hindoo or Mahomedan temples which can compare with those in this place, for there, they are small and insignificant, and little is expended on their decoration or worship. But here, the ideas I had of India from my reading at home are fully realized, for the groves and temples in every high place have not yet been removed, and seemingly the primitive customs of the idolater are all to be seen as they were hundreds of years ago. The English laws forbid the sacrifices of the Suttee and Juggernaut, but you can see everywhere that Satan rules supreme. It is not strange that thick darkness and the shadow of death should surround a people whose only god is a stick or a stone. Alas! when will the time come when the kingdoms of this world shall be those of our Lord.

CHURCHES.

The native church, whose service is in Hindostanee, is in a thriving condition, six having united with it this month. It will seat about two hundred comfortably, and I am told is filled every Sabbath. The churches here for Europeans are three miles dis-

tant, the finest of which is the Presbyterian, where there is a good attendance.

DIFFICULTY IN GAINING ACCESS TO ZENANAS.

The missionary ladies here have tried to enter the zenanas, but as yet it is impossible. The Babus here are very bigoted. They will listen attentively to all that is said to them and in some respects seem to accord in educational views, but they cannot as yet overcome their prejudices. Mr. Walsh tells me Calcutta is fifty years in advance in this movement, and from all appearances I think this is not too high an estimate.

RETURN TO LABOR.

Calcutta, November 7th. I arrived here safely from Allahabad the 31st of October. I enjoyed myself very much indeed, never was happier during any holidays, and yet when the close came I was very glad to return to my work, for I felt I had recreated enough. My pupils in the zenanas I have visited since my return have seemed very happy to see me again, and I assure you I was as pleased to meet them. The love and interest of this work grows upon me.

EFFECT OF WEATHER.

December 6th. We are enjoying the most delightful season now, that I have ever experienced; so cool and refreshing it seems joy enough just to breathe. But there is much suffering here as well as pleasure during the cold season, for the poor, half naked natives are a most pitiable sight, and the fearful coughing you hear from some of them, from morning until night, is enough to make one's heart ache.

INTERESTING PUPILS AT M——.

Many of our women have been taught plain sewing, and a few weeks since we commenced giving them the material for jackets if they would make and wear them. I am always glad when my day comes to go to M., (a village near Calcutta), for I have so many women there who invariably have good lessons and are willing to read anything I desire them to. I always have a

fatiguing day as much has to be accomplished there, but still I return home with a happy heart. The catechism and "Line upon Line" are favorite books, and several are reading the New Testament.

My dear old woman lives here, who said "The lions we have to fight are in our hearts." She is very kind, and always listens attentively to the lessons. It would amuse you to hear her talk to me, for she thinks I can understand her better than any one else, and when anything is said by other members of the family she will always come close to me and repeat it in her own way. Last Monday when I was there, one of the girls was reading about the goodness of God. The dear old mother repeated every word two or three times, and when the girl stopped reading, she continued saying, "Yes, God is very good."

In this place there are also two widows, one fifteen, the other twenty-two years of age, who are my best pupils. They are not as yet able to read as fluently as some others, but they work beautifully. The elder has worked a large sofa pillow for our fancy sale. Both are now reading the Gospel of St. Matthew, which they understand well, and indeed can tell you the life of our Saviour from the manger to the cross quite as explicitly as though they had been brought up in a Sabbath-school from their childhood. They do not recite in a careless or unfeeling manner, but always seem surprised at the wonderful story, as they call it. Both repeat the Lord's Prayer very earnestly. I can only pray that the Holy Spirit may shine in their loving hearts.

Extracts from the letter of Miss Pilcher.

January, 1867.—My sister and I landed safely on the 20th of December, after rather a long and stormy passage, and as you have kindly consented to appoint me as one of your missionaries, I take the first opportunity to write and thank you. I shall feel much pleasure in writing you accounts of the work, which I doubt not I shall find very interesting, and shall hope to make its details attractive to you. It is decided that for two days in each

week I shall go to R. with my sister, Mrs. Nichols, there to assist in the work, which is becoming so engrossing, but the remainder of my time will be devoted to Calcutta.

I went to a few zenanas the other day, with an interpreter, to invite the ladies to our Christmas tree. Poor things, they reminded me of children pleased with a fresh toy. I long to be able to talk with them in their own language. When I first landed, the strange way in which the people dressed seemed to strike me more than anything else—wrapping up their heads and bodies, and leaving their legs and feet quite bare. It is shocking to see some of the little children, who must have suffered fearfully during the famine. It is my sincere desire that I may be earnest in striving to win souls to Jesus; and He who has said, "My strength is made perfect in weakness," will, I know, help all who pray for grace.

Extracts from the letter of MISS ISABEL PILCHER.

Although I have only been in India a short time, I have visited in several zenanas and native schools. I was very much surprised to find the pupils so bright and intelligent. The children are quite as interesting and affectionate as those whom we have known at home, and I am sure I shall learn to love them very much. The women are childish, and yet so graceful in their movements, you cannot fail to be attracted by them. They seemed delighted with any little toy given them, especially with the dolls. It does one's heart good to see their faces brighten up at such times. Truly, one cannot have a greater pleasure than to make others happy, a truth I never realized fully until I saw these people. During my first visit the women crowded around me, asking questions. One offered to take off my hat, and then there was a rush to see my hair. Indeed, it was very amusing to hear the different remarks made.

January 10th.—I have been to-day to four zenanas, where I am to teach, and which I shall be very glad to call mine, as to me there is a great satisfaction in having your own appointed work.

I noticed that in each house Miss Brittan was greeted with beaming faces from women and children; the latter especially will keep making their "salaams" until she notices them in some particular way.

In one house I was so pleased to see the manner in which the babu treated his wife. He rose when she came in, and talked to her as he led her up to us. Most of the wives cover their faces the instant a man makes his appearance. The babu told us his wife was always busy and never wasted a spare moment. She has an especial desire to learn English and do many things we do. She has offered to teach some other women how to work, and has promised to procure the materials herself, for which she does not wish to be paid. This arrangement her husband heartily sympathises in. I am at work on the language now, and hope some day to speak it.

REPORTS FROM BIBLE-READERS.

Dehra, India.

Miss Beatty writes to the "friends in Trenton, N. J.," who have undertaken the support of the Bible-reader, Julia.

At the risk of its being tedious, I have translated and sent you the daily reports of your Bible-woman, Julia, that you may have a better idea of her work. As she and her sister visit together, and as Julia has to depend on Margaret to write out the record of their labors, it is impossible only to give Julia's sayings and doings. But I find she is very efficient in her applications of the truth, and has the happy faculty of saying "the right thing at the right time." They both seem to be highly respected and treated with courtesy in their visits.

I trust your interest in the work will continue and increase, and Julia will receive not only your liberal contributions, but ever be remembered in your prayers, for her work is one requiring great faith to persevere in the face of seeming fruitlessness. The com-

mand is, "Sow beside all waters;" and, while the work is ours, the results are left to God.

Extracts from the journal of MARGARET AND JULIA, *translated by* MISS BEATTY.

May 18*th*, 1866.—We went to a village where we found three women sitting, and cooking their food. We sat down by them and explained several of the miracles of Jesus, to which they listened attentively. We asked them what their religion was, and they answered, "We do not know." "Then how do you expect to be saved, and upon whom do you trust?" The sad answer was, "We know nothing, but that God will do with us just as He pleases." We pointed them to the text, "Seek the kingdom of heaven first," etc., and explained it. A woman, brightening up, asked, "Where, how shall we seek God?" We told them, "The Lord is teaching you now, He has sent us to show you, examine your hearts and see if you really want to know God. Christ came into the world to save all, and this good news we bring to you; will you not hear it?"*

May 23*d*.—Went to a village where we found three women ready to listen to us, and then we read the account of John the Baptist teaching and baptizing the multitudes that came to him on the banks of the Jordan. We asked, "When you bathe in the Ganges, and give alms, and do good works, does that bring you salvation?" The women replied, "We receive nothing from these, in the heart of man there can be no holiness." We asked, "How can the heart be made holy?" They answered, "God only knows." We explained then all the work of Christ, and

* Miss Beatty sends us the following explanation in reference to the conversation of these women:

"Many of the villages around Dehra belong to families who have been connected with regiments under British government, which has brought them so much in contact with foreigners that they have lost many of their strict Hindoo notions. In the place of gross idolatry, many of these people have only the cold philosophy indicated by this answer of the women. In God they see only a stern judge."

that He is the creator of the heart, and He only can make the heart holy, while all who believe on Him will be saved.

May 24th.—Miss Beatty went with us to a village, and the women asked where she was from and why she came to this country. We told them she came to teach the people, and that she could read their language, which they themselves could not do. We read the story of Nicodemus to them, and asked if they were sinners, to which they said "Yes." The question was asked, if a baby was also a sinner, to which they replied "No." We told them how the child was a sinner, for she was born with a sinful heart which had never been washed clean. A woman assented to this, saying that all who had ever been born were sinners, but she could not tell how it came to pass. Then we explained how our first parents fell, and said as is the tree so is its fruit. We cannot of ourselves do any good work; a Saviour surely is needed, and this is Christ. Without Him we cannot be saved. We explained how we must all die one day, and give an account of our works here, and if we do not trust in Jesus then we cannot approach God with any confidence. We must be covered up with the righteousness of Christ.

May 25th.—To day we went very far out to a village where we read the story of the Prodigal Son to a woman. She listened attentively while we explained it. Then we came to a group of women and little girls, whom we joined, and asked the children, "Do you know who made you?" One said, "I made myself." Another answered, "God." They did not run away, as children so often do, and we had a good opportunity to tell them how Jesus was once a little child like them, and how He loved children and called them to Him. They were much surprised to hear these things, and began to say to one another, "What a nice story."

May 28th.—To-day we went among the people whose business it is to make grass or thatched roofs. One woman has lost her child, and many of her neighbors had gathered in to mourn with her. We talked a long time with these upon the reasons why God sends sorrows and trials; and when they heard our words

they said, "We trust in idols, therefore is the Lord angry with us."

May 30th.—Went to a village where we met two women, and read to them the 15th of John. They said, "These words are very nice, where do you find them?" We told them they were the words of God, who tells us we must believe in Christ and look to Him as our only Saviour. To many of the truths they listened attentively.

May 31st.—We saw a woman standing by a house, and asked her, "What people live here?" She answered, "We are all Mahommedans." She took us to a house where they received us very pleasantly. We read to them of the birth of our Saviour. One woman said, "It is enough for us Mahommedans to pray and fast." Another said, "If we pray and fast ever so much, of what use is it while our hearts are not turned towards God? But if our hearts are toward Him, everything is right." We replied, "Our hearts are very prone to do wrong, and when we are offering our prayers to God we must look into our hearts to see that our thoughts are not wandering from Him." They all seemed to be thinking of our words, and one, more intelligent than the others, looked up and said, "I do not understand you; please explain your religion farther." Then we explained how Christ sent His Holy Spirit into the hearts of people to show that they were sinners and needed a Saviour who had never sinned, and how He cleanses the hearts of those who are willing to give up sin, and teaches them how to worship God.

Madura, India.

Extracts from the report of JANE ADAIR, *translated by* MRS. LORD, *of the Madura Mission, India.*

August, 1866.—I met some women of the Weaver caste, living on the south side of Madura, and talked to them of Jesus Christ, how He is the Saviour of sinners, and died for the atonement of the whole world, and that it is our duty to believe on Him

They acknowledged that there is but one God, but could not understand about the way of salvation.

One day some women came to my house from a village on the north side of the town. I talked with them plainly of our Saviour, telling them that all who believed on Him would obtain Heavenly bliss, but those who believed in the god Kristna would be forever lost. One woman seemed affected by the truth.

I am in the habit of talking with thirty or forty women who live near my house. Some of them have said, "There is no question about there being but one true God, but your God, Jesus Christ, is the God of the low castes." I told them there was no difference in the members of the body of men of any caste, the same disease attacked them both, sugar in taste, is similar to both. Thus Jesus is the same Saviour to all castes. I told them then of His blameless life, His sufferings and death for our sins.

September.—I went to a village where I met and talked with some Brahmin women about our religion. They cling to caste, but I explained much to them of God and heaven. At another village I spoke with Roman Catholic women of the sinfulness of worshiping the Virgin Mary. When they heard of the life, death, resurrection and ascension of Christ, they rejoiced and were glad. On the whole, I feel that our holy religion is awakening the minds of many persons, and I hope some of them may be brought to believe in Jesus. I ask the prayers of all who read this that I may be blessed with success in my work.

Chittoor—India.

Extracts from a letter received from MRS. SCUDDER.

Chittoor, December 4th, 1866.—In regard to the Bible-readers to be supported from the money sent by a pastor in New York, in memory of a dear friend, I would say that Mrs. Mayou has succeeded in finding one at Arnee. Mrs. John Scudder has also secured a suitable person at Arcot. The latter will be particularly useful, as she will be able to visit the patients at the hospital, many

of whom have never heard of God. Some of them are caste women, whom it would be difficult to reach in any other way.

My Bible-reader is persevering in her work, and I think does much good in a quiet way. She visits the servants of all the families in Chittoor, and they are very glad to receive her. In this way she has access to a great many of a caste who are generally a very degraded set of people. They hear her gladly and take pains to be at home at the time of her visits. I was pleased with her conduct to an old Christian woman who died about two months ago. They lived in houses adjoining, and often she would get up in the middle of the night and beguile the sleepless hours of old Mary by reading to her the words of Jesus and praying with her. For several weeks, instead of attending church in the afternoon, she would spend the time in reading to two aged Christians who could not help themselves. If she is thus able to comfort the sick and cheer the dying beds of old Christians, is not that a sufficient encouragement in itself for her to continue the work?

I am glad also to report the health and continued improvement of the little girls supported by the Sabbath-school in Syracuse, N. Y.

Cesarea, Turkey.

Extract from a letter received from Mrs. W. W. Giles.

Cesarea, November 22d, 1866.—You will be glad to learn that the work in Yozghat is steadily progressing, and Tayne Hannum is deeply interested in it, devoting all her time.

In reference to Gemarek, the wife of the helper in that place is a pious, intelligent woman, and has recently gone there to live. His former wife, who died about a year ago, was a very feeble woman, and as she always remained with her children in Cesarea, it was a serious drawback to his usefulness. Now, I trust, the work of Christ will go forward there. For this reason we have decided to send Tayne Cheche for the winter to another place called Chomakla. Through her efforts at Gemarek several wo-

men have become enlightened. Three hundred women there were brought under her influence, and quite a number of men also. The people in the place where she is going this winter received the truth about a year and a-half since, and suffered for a season severe persecution. They are all poor, as the land is poor, but they are willing, according to, and indeed beyond, their ability, to support their own religious institutions. There are several well-disposed women there who need instruction, and we trust that Tayne Cheche may accomplish much good among them, under the blessing of God.

China.

Extract from a letter of MRS. THOMSON, *written to* MRS. HALE, *Pres. of the Phil. Branch of the Woman's Union Miss. Soc.*

Shanghai, November 9th, 1866.—I am happy to state that the Bible-woman supported by you is doing remarkably well. She goes out whenever the weather will permit, and being an elderly and respectable-looking woman, readily gains admittance to any house. She continues coming to me every morning as heretofore, and is gradually acquiring a good amount of Scripture truth. We find her very useful in reaching others, as having been ignorant of the truth, she understands the difficulties with which one just emerging from heathenism has to contend. Our presbyter, Chai, has lately returned from a visit to Soo-Chou, where he visited the former home of our Bible-woman. The homestead is a fine old house, and the neighbors told him she had belonged to a high family, one of her ancestors having been the tutor of an emperor's son.

We have another woman whom we think will become a Bible-reader. Our missionary work is going on as usual. I accompany my husband one day when he goes to the city, and examine the girls' school while he is preaching. We have preaching in the church every day, the congregation being made up of passers-by, as the church is on a great thoroughfare I have also a day-school in our back-yard, which I teach on Sabbaths, and in the afternoon hold a Bible-class of girls and married women.

HOME DEPARTMENT.

The Anniversary of the Society was held in Brooklyn, at the house of Mrs. Chittenden, January 22d, 1867.

Rev. Mr. Nelson opened the meeting, and after the reading of the reports, spoke many cheering and beautiful words of encouragement, which were gratefully listened to, by those who had borne the Society since its commencement so near their hearts.

Rev. Mr. Humphreys, a Missionary who had been for many years in India under the care of the Methodist Episcopal Church, then made some statements gathered from his own experience on heathen ground. After alluding to the condition and social position of women in India, and to the difficulties which attended all missionary efforts in reaching them, he impressed upon the Society the extreme importance of strengthening all the means which we had designed, especially to reach this inaccessible portion of humanity. He then mentioned that Hindoo women were by no means destitute of the lofty virtues which distinguished their sex—a fact proved by the instances of physical and moral courage displayed during the late mutiny in India. Among them he named the brave Queen of Jansee, who commanded her troops in person. After drawing them up in line of battle outside of her city to await the conflict with the advancing English, she caused the bridge between them, as well as the city, to be destroyed, and in the midst of the flower of her own army was slain. Nor were instances wanting in the history of Indian literature where women had attained great literary eminence,

proving that they possessed mental capabilities of a high order.

Since the Mahommedan invasion and conquest, it had been the established law of society to degrade women and seclude them from every influence which might tend to elevate their character and mind. Mr. Humphreys rejoiced to see the awakening of Hindoo men to the importance of education for both sexes, and he congratulated the Society that they had been able to stretch forth a rescuing hand to redeem the womanhood of India. Especially did he notice with great pleasure the name of Shullock among our list of Bible-readers, whom he had known well and could testify to her complete adaptativeness for this work.

In closing, Mr. Humphreys remarked upon the prominent feature of this Society—its union character—and gave as his observation, how thoroughly denominational differences, were lost when in heathen lands. One of the most thrilling scenes he had witnessed in India was the administering of the "Lord's Supper" to a large number of devoted missionaries and laymen, which was dispensed and participated in by members of all sects.

Seldom have we listened to an address so stirring and encouraging, and surely never did the Society meet with a warmer welcome in the ranks of Christian institutions.

Public Meeting.

We copy this notice from the *N. Y. Observer:*

WOMAN'S UNION MISSIONARY SOCIETY.

A public meeting of the Woman's Union Missionary Society, for heathen lands, was held in Dr. Storrs' church, Brooklyn, on Sabbath evening, February 10th.

Rev. Charles S. Robinson, D. D., opened the meeting with read-

ing of the Scriptures and prayer, and was followed by Rev. Edward Taylor, who read extracts from the annual report. He prefaced his reading by saying that reports were generally tolerated and not enjoyed, but he thought that the facts stated in the one he was about to present, would commend it to the attention of every one. He had heard, in a temperance lecture, that the woodsmen of Maine, when purchasing an axe, thought at first if it would cut, and then if it would cut a knot. Now, Mr. Taylor thought the report would not only cut, but would prove, that the Society had cut the knot long deplored in foreign missions. The extracts from the report showed that the Society now employed five single ladies as missionaries, and thirty-four Bible-readers in different heathen countries, while thirteen little girls were supported by specific contributions. The missionaries were laboring in one hundred and three zenanas, or private apartments, for the secluded women of India, while ten day-schools for girls had been opened by them. As custom obliges generations of a family to reside together, the pupils under instruction number many hundreds. To these darkened homes, which are reached by no other agency than that of Christian women, the Bible is daily read and explained, and by many fully believed.

Rev. Joseph Scudder, a native, and for many years a devoted missionary in India, followed the report by a most earnest and heart-stirring address. He first made inquiry, "Is India worth saving?" and then proved that the Hindoos were the most intellectual, most cultivated and courtly nation of the East. Their system of theology and theory of creation were the most wonderful of any outside the Bible. When a Hindoo is censured for worshipping many gods he denies this, and brings forward the analogy, "Is not gold one thing, although it be divided and is passed in coins throughout the world?" God to them is one perfect being, who, tired of His oneness, divided Himself into small portions. The parts farthest from Him became gross, or what we call matter, but all things will finally be resolved again into the perfection from which they originated. For this

reason a Hindoo will die with composure, as he feels assured that at some time all matter will return to its normal condition, that of a perfect God.

Mr. Scudder mentioned the literature of India, which was three hundred years older than the Christian era, and which, clothed in exquisite language, was teeming with rich gems of thought. But all this knowledge and cultivation was confined to the men. The holy books of the Hindoos stated that woman was deeply dyed with all manner of evil, and could never become as pure and righteous as man. For this, among other reasons, great wailings and cursings were heard at the birth of daughters, who, according to the confession of one Brahmin, were not children, only girls. Notwithstanding English laws, female infanticide was practised to an alarming extent. Daughters were always betrothed in infancy, for Hindoo laws taught that if married before six, the father ascended after death to the highest heaven; if not before seven, to the second heaven; and if not until the age of ten he went to the lowest place assigned the blest. Since the Mahommedan invasion, women, particularly of high caste, had been confined in these zenanas, or inner apartments of an eastern dwelling, where they were kept the closest prisoners and deprived of every privilege. And yet, notwithstanding this degradation of women, they possessed unbounded influence; and, as they were full of superstition and idolatry, they were the greatest barrier to the conversion of men, One way in which they made their will paramount, arose from a custom enjoined by caste. No man could eat out of his own house, nor any food unless cooked by his wife or mother. If a difference of opinion arose, a woman could soon bring a man to terms merely by starving him out. Mr. Scudder said he had often felt, when a missionary, that there was a gulf between India and Christianity as impassable as that between Lazarus and Dives; but, thanks be to God, this "Woman's Society" had bridged it over. Women in India were entirely inaccessible to ministers of the Gospel, and, as wives of missionaries were too much engrossed by domestic cares and other duties growing out

of their position, to devote the needful time to these neglected prisoners, closely guarded in their apartments, it remained for single ladies to discharge the important obligation resting upon them. The "Woman's Missionary Society" had shown wisdom in concentrating their efforts in Calcutta, which was half a century in advance of the rest of India in this new movement for elevating and Christianizing woman. Calcutta, Madras, and Bombay, were the keys of India; convert the women there, and you have the *whole* country. The men have long inquired, "What makes England and America greater than our country?" and when told, "*The Bible*," they eagerly desire to have its introduction in schools, that they may see if its precepts cannot do for them what they see it has accomplished outside of heathenism. Mr. Scudder closed his thrilling statements with the hope that this Society, sustained by voluntary efforts, could send an army of Christian women to India, and that it might grow to be the great instrument of bringing thousands of hopeless women to the cross of Christ—that beacon of light to all the degraded and sorrowing.

Rev. Dr. Storrs next addressed the meeting. He mentioned that the Hindoos were a race identical with ours, and their ancient language, the Sanscrit, the foundation of our own. Neither climate nor national customs had made the difference between us, but our ancestors had come in contact with Christianity, while theirs had strayed into idolatry. It was impossible to think of a Christian civilization for men, and then convey the blessing to women, as one would build a house and then adjust a wing—Christianity must begin with the women. You might send thousands of men to India to convert the men; you might scatter throughout the land Bibles; but unless the women were reached, Christianity could not take root there.

This "Woman's Missionary Society" presented strong features to recommend it to the heart of every one. First, it was a Society for women, by whose agency they not only were directly reached, but were proving the effects of a Christian education. Next, it was a Society conducted by women, and the only one,

so far as he knew, where a foreign work was discharged entirely by themselves. Third, it was a Union Society, in which sectarian differences never held sway, and more nearly carried out his idea of the Church, that bride adorned for our Saviour. Fourth, it was a work for the young, in which one of the greatest elements was the enlisting their sympathies and educating their hearts to this great demand of Christian love and charity. Foreign missions had been the grand educator of the Church in all ages, teaching them the importance of expansive enterprises and great victories in the spread of the Gospel. And now women, stretching out their energies newly strengthened by Christianity, would find a double influence at home and abroad. Dr. Storrs then alluded to the first public meeting of the Society, held two years ago, attended by a lady, the principal of a large seminary for girls, in the western part of New York, who, becoming deeply interested in this work, carried its story to her home, and formed an auxiliary among her pupils, while a teacher (Miss Nottingham) subsequently became one of the missionaries of this Association. And thus, from one of the seats before him, had emanated an influence which, stretching around the globe, was now discharging its divine electricity in the darkened homes of heathenism.

Rev. Mr. Mills, of St. Ann's, closed the meeting with prayer and benediction.

Charge of the Late Bishop of Calcutta.

Mrs. Nichols has kindly sent us a portion of the last charge given by Bishop Cotton to the churches of India, from which we give the following significant extract:

It is notorious that by far the largest amount of missionary success in India, has been gained among the aborigines of the country, and others unfettered by caste, free from the influence of Brahmin or Buddhist priests, and comparatively free from the bondage of an idolatrous superstition. The three most conspicuous triumphs of the Gospel in this country, have been won by Judson and his American brethren among the Karens of Bur-

mah, by the English church missionaries in Tinnevelly, and by the Lutheran mission of Pastor Gossner in Chota Nagpore. The total number of Christians of all Protestant denominations in India and Ceylon, is as follows: Bengal, 20,774; N. W. Provinces, Punjaub Central, India, 5,301; Bombay, 2,231; Madras, 110,237; Ceylon, 15,273.

Signs are not wanting that the need of something positive is felt by the more thoughtful among them. The worship of the Brahma Soumaj is an evidence that man cannot live without some religion to satisfy his spiritual aspirations. Nor can a religious sect long continue to draw its whole ethical system from the Gospel, without discovering that, in order to practise Christian morality, man's heart must be animated by Christian faith. We can only regard the religion which this sect professes, as a temporary substitute for the truth of the Gospel. Our aim, as missionaries, should be to purify the whole moral and social atmosphere by faith in the Redeemer, and to surround the educated classes of India with a power of Christian evidence, example and influence, which will be mighty through God to the casting down of Satan's strongholds.

Again, we may purify the very fountain-head of society, by urging on, with fresh earnestness, that great movement in which many enlightened Hindoos are now deeply interested—the education and moral elevation of their wives and mothers. Here, indeed, our task is in the first place to restore the past, and to exchange the miserable state of secluded ignorance to which Hindoo women were reduced by the Mahommedan conquest, for the free and honored life which we find described in such a drama as Sakoontala.

A Bengali writer who earnestly pleads the cause of his countrymen, acknowledges that the history of zenana teaching has hitherto been an "honorable record of Christian charity." Let it be our task to carry on the record till, at last, it is completed by a picture no less bright and happy than that which glorifies our English homes—of Hindoo children learning at their mother's knees the saving knowledge of God in Christ.

MEMORIAL.

Spring comes to us with sadness and loss. Scarce a month since, the little band that regulates the business of our Society, met in its accustomed place unbroken in numbers, but suddenly has the message come to us that one whose heart was bound up in the interests of our Mission, no longer beats warmly for us on earth. We cannot think of one of the founders of our Society and ever our devoted, untiring manager, Mrs. William A. Hallock, without recalling that loved face, which never failed to meet us with a smile of approval and word of encouragement. Quick in sympathy, through a long life, with every benevolence which advanced our Redeemer's kingdom, and identified for thirty years as Secretary of the "Female City Mission and Tract Society," yet no cause called forth more zealous effort, than that of foreign missions. Her four sisters had consecrated themselves to this self-sacrificing work, of whom was Harriet L. Winslow, whose name is still a watchword to Christian women. Ties such as these did not fail to strengthen a deep interest in distant lands who know not of a Saviour, and while to these dear ones it was granted to tell the story of redeeming love in the far East, who shall say that zealous labor and faithful prayer at home, is not closely woven in that record of life-work above.

Sadly shall we miss the loving presence which was never absent, and the words of counsel gathered from a rich experience in mission work. But as we recall her dying gift of Life Membership, proving that her heart was with us to the last, shall we deem her lost to us? Rather, since death, in her own words, was "going home," and to her but a translation from a world of service to that of praise, shall we not feel she has gone from a work of faith on earth, to that of sight in heaven? Dim though her eye was for days to loving glances, shut though her ear was to the sounds of earth, on a Sabbath night she heard the whispered word of her Redeemer, "Come up higher," and found indeed that in "Evening time it shall be light."

S. D. D.

MISSION-BAND DEPARTMENT.

LETTER from Mrs. Nichols to the Mission-Band, "First Fruits," etc., in N. Y.

CALCUTTA, *October 8th*, 1866.

MY DEAR YOUNG FRIENDS—Having read in the reports of our Society what you and other Mission Bands are doing for us, I feel that, although personally unknown to each other, yet being both workers for the same great cause, you in America and I in Calcutta, we are united in the best of bonds.

I am going to write particularly about one little girl, as I want you to love and pray for her. Her name is Benodene, which signifies joy and happiness. I have often wished I could send you her picture, for I was much struck by her appearance the first time I saw her. Then she was at school, sitting cross-legged on the ground among the rest of the pupils, and had such a sweet face, with pretty curls all over her head. It is not so much for her pretty face, curling hair and soft manners that I love her so much, but because she tries to do what she is told and to learn her lessons as well as she can. Poor child! she is not allowed to go to school now, and as I can only go to her house once a week, she does not improve as much as she otherwise would. She always listens very attentively when I talk to her about Jesus, and seems to understand what she reads. She is allowed to read "Line upon Line," and each week she reads a chapter by herself, which I question her upon when I see her. I also give her texts to learn written on little cards, which I find is a very good plan. The repeating of the text opens the way for a great deal of conversation on religious subjects.

I will tell you something about her that made me very sad the last time I saw her. When she came to say her lesson I noticed on her chest a number of white spots, as if she had been plastering it with lime. I asked her why she had done it, and she said she had just been worshipping one of her idols. She had made

an idol of clay and then had offered to it water and flowers. When she was telling me about her idol-worship I asked her, "Who made the beautiful flowers?" She said, "God." I then asked her if God had not said we were not to bow down to idols and would He then be pleased to see us offering to them those flowers which He had given us for our pleasure and happiness?

Idolatry seemed to me a more terrible thing than ever when it was brought before me in connection with my dear little Benodene. Her father and mother are, I believe, very bigoted, and no doubt feel anxious that she should not be wanting in any duty towards their false gods. I thought if Benodene's parents only knew the true God and tried earnestly to train her up in the love and service of her Redeemer, how different would she be. Ought we not to pray for her that God would send His Holy Spirit into her heart and bless the instruction she receives from her missionary teachers. Let us hope that little Benodene, so beautiful by nature, may by grace become a child of God and beautiful in His sight also.

We teach many more dear, interesting children, who, we trust, will one day be brought out of darkness into light. When we think of the millions and millions who have never even heard of God, what we can do seems but as a drop in the great ocean. But then, on the other hand, when we think that God helping us, we may lead *one* poor soul to find the Way of Life, it should make us anxious to do all we can in His service. I heard of a missionary who came to India, hoping to do something for God. He prayed that if God so pleased, He would make him the means of saving one soul at least. God answered his prayers, and so blessed were his labors that not only one, but *hundreds* were converted by his means. So, if like him we are humble and earnest in doing God's work, He may be pleased to bless our efforts. One thing we do know, that no service is so small that it will be disregarded by Him. A good minister here in Calcutta was lately preaching to his Sunday-school children, and said, "When our Saviour asked that question, 'What shall it profit a man if he gain the whole world and lose his own soul?'" he did not

give the answer then, and has left it still unanswered, because no human language can express the worth of one soul. This we can only know when we meet our Redeemer in Heaven.

The houses visited by Bindoo, the native teacher whom you support, are those where I principally teach in Calcutta. I think she is one of the best of all the native teachers, and takes pains to make her pupils improve. We have always liked her very much, for she is so quiet and gentle in her manners, and so neat in her appearance, that she is sure to gain the love and respect of those among whom she goes.

With many good wishes for the prosperity and growth of your work, believe me

Your very affectionate friend

SARAH NICHOLS.

Mission Boxes.

MISS NOTTINGHAM writes November 7th, 1866, of the pleasure she received on opening the boxes of fancy articles prepared for her by the pupils in Ingham University Le Roy, N. Y., and which were designed as proofs of the love and deep interest which her missionary work in India had called forth. She says:

On receiving the boxes I wrote to the President of the Le Roy Auxiliary, Miss North, and thanked her for all the articles sent me to be used in my mission work. I cannot tell you how happy I was to see the names of so many in my dear school home attached to the articles. The tears would come to my eyes in spite of all my joy, and a great longing came in my heart to see the dear ones again.

When we unpacked the boxes the couch and table were heaped with dolls, toys, mats, cushions and worsted-work of all kinds, and everything was made with care and will be useful for something. I think most of the articles will sell at the annual fair, when I will use the proceeds for our zenanas or schools.

Miss Nottingham also warmly thanks the kind friends who sent her personal gifts, and adds:

The very pretty shawl sent to me by the "Pioneer" Mission Band, I assure you was gratefully received. Please return them my most sincere thanks. I shall hope to meet the children when I return home, and tell them many things in reference to this great and glorious work which they are helping on in so many ways. It is these "little acts of kindness, little deeds of love," that often encourage more hearts and make the world look bright and cheerful, than many deeds thousands talk about. But above all, I hope they will pray for us, for as dear Mrs. Staunton used to say, "Prayer moves the arm that moves the world." Would that it were possible to realize more deeply so great a truth. May the Holy Spirit help us to understand it more fully.

The New Heart.

For this new year I know of no better wish than that all my young friends may have a new heart. Some persons think that if children are kept from bad companions and trained in good habits, they will certainly never grow naughty even should God's Spirit not change their hearts. But it is the nature of our hearts to be naughty, and even little children will become angry and tell untruths sometimes, even if no one around them does so. Now, we must have this nature changed and have a new heart before we can ever please God. I want to tell you a fable I heard lately, which will show you what I mean. Now, a fable is something not quite true, but which is intended to teach us the truth.

A great emperor in China had a strange fancy for pigs. He did not like their dirty habits and often used to wish they might be cured of them and made neat and clean, so that they could be loved and petted like little lambs. But he used to say that he knew all the unclean ways of pigs were not their own fault, but because they were not taken care of. "Now," he said, "I will

take a little pig and bring him up to show you how nice he can become."

So he had a handsome palace built, in which he put a little pig as soon as it was born. He never allowed it to see other pigs, but had some of his wisest men to take care of him and instruct him. He was fed on silver dishes; he slept on a thick carpet, and was never allowed to go in the mud. At length, when he was full grown, the emperor said he was now so well trained he might be allowed to go anywhere, for his good habits would prevent his doing anything naughty. So, one day the emperor put on the pig his velvet jacket embroidered with gold, his silver bangles on his legs and a jewel in his nose and took him out for a walk, that he might see the world, and the people know how well he could behave. But, alas for the emperor's expectations! They had only walked a little way when the pig, seeing some other pigs rolling in the mud, forgot his good training and fine clothes. Before the emperor's servants could prevent him the pig ran off to the mud and rolled in it too. The poor emperor was terribly disappointed; but he took his pig home, had him washed, and again put him in the palace under his instructors, consoling himself that this was the effect of bad example.

When he thought the pig had forgotten it, he took him a walk in the palace gardens; but presently they came to the back of the house, where there was a ditch in which was thrown all the dirt. Now, although the pig had never seen this before, he ran off and rolled in the ditch. The emperor was in despair, for he loved his little pig, and knew it was not only bad companions, but his own nature which led him to enjoy this filth. He had the pig cleaned, and sat down to think what he could do. Presently a fairy appeared, and after hearing what was the trouble said, "If you will give me the pig for a few minutes I will make him hate dirt and love to be clean." "Oh, do it! do it!" said the emperor. So the fairy took the pig in his arms, and, opening his body, cut out his heart and put a lamb's heart in its place. After this the emperor had no more trouble, for now that the pig had a lamb's heart it loved to be clean and neat.

Now, dear young friends, do you understand the fable? If God the Spirit takes away your sinful heart and gives you a new one, no longer will you love the ways of sin, but you will long to walk in the green pastures of holiness.

H. G. BRITTAN.

RULES FOR FORMING MISSION BANDS.

1. An association of the young banded together to aid the "Woman's Union Missionary Society" shall be called a "Mission Band."

2. Each Band shall be responsible for the payment of not less than $20 a year.

3. A child may become a *Member* of a Mission Band by the annual payment of twenty-five cents. Parents or other adults may become Honorary Members by the annual payment of fifty cents.

4. Each member shall be entitled to a certificate of membership provided by the Society.

5. A Mission Band may be formed by four or six young ladies or children acting as collectors, whose duty it shall be to obtain the names of members, return them certificates of membership properly filled out, and also to make yearly collections as they become due.

6. Each Mission Band shall have the superintendence of some lady in the same church where it is formed, whose duty it shall be to watch over and direct the labors of the collectors, see that their payments are duly made to the general Treasurer, and in every way encourage their efforts.

7. Each Mission Band may have the privilege of specifying in what particular field, occupied by the parent Society, they wish their money to be expended.

8. Each Mission Band must select an appropiate name, that no confusion arise in the acknowledgment of money.

BUSINESS DEPARTMENT.

Treasurer's Statement.

Received since last Report, January 1st:

Mrs. Seth Bliss, $5; S. S. Class of Mrs. H. R. Berry, Newark, N. J., $20; Mrs. R. B. Minturn, Life Member, $50; Mrs. James Talcott, Sub. for 1866, per Mrs. W. A. Hallock, $20; Mrs. Wm. A. Hallock, Coll., $45; Young Ladies Bible Class of 34th St. Ref. Dutch Ch., per Mrs. P. Stryker, in gold, $30; Mrs. J. Hunt, per Mrs. P. Stryker, in gold, $9; Miss Bourne, $1; Mrs. Henry Johnson, Coll., Chicago, Ill., per Mrs. W. H. Harris, $20; Miss M. Messenger, Coll., $88; Mrs. B. S. Walcott, sub., New York Mills, N. Y., per Mrs. J. B. Hutchinson, $25; Mrs. C. L. Mitchell, Coll., $24; Young Ladies of Miss Porter's School, Farmington, Conn., $45; Mrs. A. Shepard, Canton Centre, Ct., per Mrs. E. C. Wilcox, $5; Miss M. Brittan, Coll., for 1866, $10; "Oriental Band," per Miss M. Brittan, $7.50; Mrs. S. B. Chittenden, Sub., $20; Mrs. Albyn Marié, Sub., $20; Miss C. L. Westerlo, Col., $23; Miss C. Woodruff, Col., $20; Mrs. H. Catlin, Burlington, Vt., $5; per Mrs. H. Catlin, from friends, $3.50; Mrs. Wm. Charters, Col, of North R. D. C., Brooklyn, $20; S. S. of Tab. Bap. Ch., per Mrs. A. C. Burke, $20; Central Baptist Mission, per Mrs. J. Roberts, $100; Rev. Dudley D. Smith, Phil., $20; Miss E. Clement, Phil., Coll., $53; per Miss Clement, three Mission Bands "Laborers in the Vineyard," $20, "The Comforter," $20, and "Busy Bees," $20; Elizabeth, N. J., Branch Society, per Mrs. G. T. Mulford, Treas., $38.82, and $2.40 for 1866; Mrs. T. Beckwith, Coll, $10; "A Friend," Life Member, $100; Mrs. Lewis Atterbury, Life Member, Paterson, N. J., $60; Mrs. Richard Williams, Coll., $20; Mrs. E. N. Judson, Coll., $20; Mrs. Elbridge Torrey, Dorchester, Mass., $10; Mrs. Samuel C. Brown, $5; Miss Julia E. Brown, $5; S. S. Princeton, N. J., per Mrs. Susan D. Brown, for support of a Bible-reader in Calcutta, $88.50; Collection at Public Meeting in Dr. Storrs' Ch, Brooklyn, $171.86; per Mrs. Robert Townsend, Syracuse, N. Y., for support of "Santhae and Anna," in care of Mrs. Jared Scudder, Chittoor, India, $50; Mrs. R. Townsend, Syracuse, N. Y., for support of Bible-reader in Shanghai, China, in gold, $40; S. S. Class of Miss H. L. Parmalee, Livonia, N. Y., for Miss Nottingham's School, $6; Mrs. J. C. McGraw, Ithaca, N. Y., for support of "Jennie McGraw,"

$50 ; Mrs. C. Turnbull, for Bible-reader in Mexico, $100 ; Mrs. Wm. Ransom, Col., $23 ; S. S. of 1st Baptist Ch., Nyack, N. J., per Rev. F. Greaves, $25 ; Mrs. T. F. Bull, $5 ; Mrs. Sherman J. Bacon, per Mrs. T. C. Doremus, $20 ; Mission Band " Star of Bethlehem," Fairfield, Ct., per Miss J. B. Nichols, $20 ; Mrs. James Halstead, per Mission Band " First Fruits," etc., $20 ; Atlantic Av. S. S. Brooklyn, per Mrs. Wm. H. Harris, $65.30 ; Mr. and Mrs. T. F. Gladwin, $2 ; Mission Band " Beautiful Star," per Miss E. Louise Sheafer, Pottsville, Pa., $25 ; Mrs. Jacob Le Roy, Sub., $20 ; Miss Kirkpatrick, per Miss Cowell, Phil., $10 ; S. S. of 1st Pres. Ch., Trenton, N. J., per Mrs. Buttolph, $30 ; " St. Philip's Chapel " Band, per Mrs. J. H. Hildeburn, Phil., $20 ; Miss P. T. Magie, per Mission Band " First Fruits," etc., $25 ; Phil. Branch, per Miss Rachel Wetherill, $375 (viz., $100 for Miss Brittan, Calcutta, $75 for Bible-reader under Mrs. J. F. Gracey, Seetapore, India, $75 for Bible-reader under Mrs. Campbell, of Saharanpur, India, $125 for Bible-reader under Mrs. Cephas Bennett, Rangoon, Burmah ;) Mrs. Rhoda Baldwin, Crown Point, Lake Co., Ind., $2 ; " M.," Life Member, Princeton, N. J., for Bible-reader in Calcutta, $50 ; Mrs. Riker, $25 ; A Friend, Canandaigua, N. Y., $1 ; Mrs. A. S. Gilman, Life Member, $50 ; Mr. Jas. Mitchell, per Mrs. W. H. Wyckoff, $2 ; per Mrs. Mary Antis, from Canandaigua Mission Band, $20 ; Mrs. Wm. A. Hallock, Life Member, a dying gift, $50 ; Miss E. E. Field, Bound Brook, N. J., $1 ; Mrs. Henry C. Stimson, $10 ; Miss E., Coll., for Bible-reader in Shanghai, China, per Rev. Dr. Crane, East Greenwich, R. I , $20 ; Mission Band " Fragment Seekers," per Mrs. Edwin Smith, $23.69 ; Mission Band " Light-Bearers," per Miss R. M. Hatch, $262.14 ; Subscriptions at Public Meeting, collected by Mrs. Lyons, $80 ; Mrs. P. M. Myers, Orange, N. J., $10 ; Mrs. L. Andrews, Sub., $20 ; Mrs. John Mortimer, per Mrs. Andrews, $20 ; Mrs. Walter Edwards, per Mrs. Andrews, $25 ; Miss J. Mills, Coll., $27 ; Mrs. H. Holden, per Mrs. W. A. Hallock, $5 ; F. H. G., New Jersey, $1 ; Collegiate Dept. Packer Institute, per Miss E. J. Smith, $43 ; Mrs. J. Q. A. Butler, Sub., $20 ; Mission Band " Dawn of Day," per Miss Van Vliet, $40 ; Mrs. F. M. Wiley, Sub., $20 ; Miss J. Abeel, Coll., $20 ; Mrs. F. A. Lane, Coll., $26 ; Mission Band " Sunbeam," of Rev. Dr. Burchard's Church, per Miss Nexsen, $100 ; P. S. R., Jefferson Valley, N. Y., $1 ; Mrs. E. H. Dungan, Phila., Pa., $1 ; Miss C. R. Watt, Columbia, Tenn., $2 ; Miss M. S. Whiting, $1 ; " Free Will Offering Soc.," of Strong Pl. Bap. Ch., per Mrs. Horace Waters, $25 ; Miss E. R. Talcott, Coll., Coventry, Ct., $11 ; Miss E. Townsend, Newport, R. I., $10 ; Mrs. E. C. Bridgman, Sub., $20 ; Wm. C. Conant, Esq., $25 ; Mrs. J E. Hulburd, Washington, D. C., per Mrs. M. H. Sherwin, $22 ; Subscriptions for Link, $65 85 ; For bound copies of " Link," Mr. Williams, $2 ; Mrs. Townsend, Syracuse, $2.

We acknowledge, with thanks, a box of fancy articies, etc., from Mrs. G. E. Thrall, also pictures and fashion plates from Miss Abeel.

For use in Library only

For use in Library only

Princeton Theological Seminary-Speer Library
1 1012 01046 6391